24¶ comes next, but in cotton soil, there is further preparation by breaking up the clods, getting a fine tilth. This is called "buso." I well remember my surprise and critical attitude, when first I noticed that sowing was done without any attempt being made to break up the rough grass-matted clods. However, the crop, which happened to be "bel" or millet, which resulted from these primitive methods, was, a heavy one. I was told that the clods afforded protection to the young seedlings.

With regard to the sowing or planting these terms are used. Broadcast sowing, as of millet, simsim and beans, is called "chwoyo" or "ludo." The planting of each seed individually, as with maize, is termed "kumo," while the planting of cassava and sweet potatoes is known as "pidho."

24 (125 (121 Under the system now fast dying out, sowing was surrounded by many taboos. First of all, was the knowing the time to sow. In a normal year there are two sowings, one in the early part of the year, February or March, and one during the shorter rains about September-October. The slower growing crops were put down in the spring, and the quicker crops in the autumn. For the spring sowing guidance was sought from the stars. Amongst a people who had no names for the months of the year, natural phenomena had to be relied upon. These the stars supplied, and especially the constellations of Orion and the Pleiades. These two constellations are called by one name "Tugini" by the Luo. They further differentiate by calling the three stars of Orion's belt, the "chuo" or "men," and the cluster of the Pleiades the "mon" or "women." (The men are obviously polygamists.) When the time of the year comes round during which these stars are observed shortly after nightfall, to be about midway between the zenith and the horizon, then they know that sowing time has arrived. No matter how good the rains may have been before these stars reach the traditional position none must sow, and, conversely, if rains do not come by the time the stars say that sowing ought to be done, there are dismal forebodings about the crop. The Luo say that if the millet (their main food crop), has not flowered by the month when these stars dip below the horizon shortly after nightfall, then there will be a poor harvest and scarcity of food.

24¶ (125 Other natural phenomena which guide them are birds. There is a bird called by the Luo "Ondiek ti cyiong" ("the wild beasts are well fed") which has a very monotonous three note cry. Some Europeans call it the brain fever bird, from the deadly monotony of this call. The Luo have given words to this cry "Dak to kom" meaning "Aren't you going to sow to-day." There is another bird, called "Olwch ga apul" which follows behind the digger for the insects turned up with the soil. The presence of these birds is held to